so had they also, **besides** these, other proper **names** of God, according **to that** more foil **and comprehensive notion of him, ax the Maker of the** whole world, and **its supreme Ctovt,»rnor,** or **the** sole **Monarch** of the **univcr.se.** For thus the **< *reeks** called **him Ztuc and Zijs% &c. the Latins Jupiter and Jovis,** the Babylonians **Bolus** and Bel, **the** Persians Mithras and **Oromasdcs, the Egyptians** and Scythians **(according to Herodotus)** A turnout! and **Papp&us. And CVIsus in Origen concludes It** to be a matter of pure **indifterency, to call the** supreme **God** by any **of** all **uauieH, cither Lib. s, c. ^l:l^» or Amnioun, or Pappams,** or the **c«i»nm.** like;

* A"«Am» »/ ZF|I*II, *t* **tftriii'tiJui', i**

Celsus thinks it to he a matter of no moment, whether we call the highest and supreme <»0fl$_f$ Adonai and Sabaotii, as the Je\v« do ; or Dia iincl Zena, as the Greeks; or$_f$ as the Egyptiiin«$_f$ Am-iiioun ; or, as the »Scythians$_t$ Pappa-ns.-— Notwithstanding which, that pious and jealous father trx-presseth agrcat deal of zeal against ChriHtiaiiH then using any of those Pagan names. <4 Jliit we will rather endure any torment (saitd ht») than confers Zeus (or Jupiter) to be God ; being well asj>urt'ti$_9$ that the 1* reeks off«*n really worship, tmriir nauiOy an evil demon, who is an eiii*niy holh to God and men. And we will rather stiffcr de<ith$_f$ than call the supreme («od Anunoun^ wliotn th*; Bgyptian enchanters thus invoke*: